ACTS FOR USE AT MASS

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THE CATHEDRAL OF ST. JOHN THE DIVINE
CATHEDRAL HEIGHTS
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Acts for use at Mass

To follow the words and actions of the priest exactly, or almost exactly, is the only primitive way of assisting at Mass, and it is the best way. But it does not follow that it is therefore the best way in all circumstances or for all people. The celebration of the Eucharist is "the Common Act" of the whole Body of the Redeemed, it is not simply a series of vocal prayers, like any other service of man's devising. And it may be that some people will come to realize this better by using a method of *mental prayer*, definitely related to the great movements of the traditional Liturgies, yet sufficiently undetailed to be used with any form of the Eucharistic Rite, and not tied down to any one form of words. The acts which follow are not intended to be used as vocal prayers, but rather each act should be mentally realized as a whole and dwelt upon for as long as it feeds the soul and raises it to God. Not all the acts therefore in any one section need be used, but only enough to keep the soul attuned to that particular movement of the Liturgy which is taking place. It will be found that with constant use fewer and fewer acts will be necessary for this purpose; the rest should be omitted.

WHILE THE PRIEST PRAYS AT THE FOOT OF THE ALTAR

To see God is to desire him, and to desire him is to grieve for having offended him. Hence this time of

preparation should be spent in producing acts of desire and sorrow.

1. Lo, I come to do thy will, O God.
2. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.
3. O how amiable are thy dwellings, thou Lord of Hosts : my soul hath a desire and longing to enter into the courts of the Lord.
4. I had rather be a door-keeper in the house of my God, than dwell in the tents of ungodliness.
5. How dreadful is this place; this is none other but the house of God, and this is the gate of heaven.
6. I have sinned ; I am not worthy to approach thy altar, or to receive thy Holy Mysteries.
7. Who will give to my head water, and to my eyes a fountain of tears? that I may bewail my sins which have so often provoked thee, most loving Jesus.
8. Thou, who to quench the thirst of thy ancient people didst draw water from the hard rock, draw from my stony heart tears of repentance and love.

FROM THE INTROIT TO THE COLLECT

Man was created to give glory to God, who is his Last End as well as his Creator. It is then fitting that, taught by the Lord's Prayer and the Liturgies of the Universal Church, we should first pay our debt of adoration to the Trinity.

1. Blessed be the Creator and Governor of all things, the holy and undivided Trinity, now and always, and for infinite ages of ages.

2. Glory be to the Father, who created me ; glory be to the Son, who redeemed me ; glory be to the Holy Ghost, who sanctifieth me.
3. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven and the earth is thine : thine is the kingdom, O Lord, and thou art exalted as head above all.
4. Who is able to express thy power, to know all thy glories, or to tell forth the wonders which thou hast wrought?
5. Unto thee be glory in the Church by Christ Jesus, throughout all ages, world without end.

AT THE COLLECTS

The second movement of the Mass of the Catechumens begins with the lessons, in which God responds to the praise and prayer which have been offered him by revealing himself in his Son.

1. Lord, teach us to pray.
2. Lord, that I may know thee more clearly, love thee more dearly, and follow thee more nearly.
3. Thou art the Christ, the Son of the Living God. To whom shall we go? Thou hast the words of eternal life.
4. Lord, I believe, help thou mine unbelief.
5. May the most just, most high, and most worshipful will of God be done, praised, and magnified for ever in all things.
6. Lord, not what I will, but what thou wilt.
7. Jesus, meek and humble of heart, make my heart like unto thy Heart.

Listen to the Epistle and Gospel. Before the last named make the holy sign on forehead, lips, and

breast, in token of complete allegiance, in thought, word, and deed, to Christ the King ; and listen to the Holy Gospel as though he were himself speaking to you.

AT THE OFFERTORY

We offer bread and wine, soon to become the Body and Blood of our Lord, in token of our oblation of ourselves and all that is ours, as members of his Body ready to be conformed to their crucified Head.

1. O God, who didst send Bread from heaven to be the food of the whole world, even thy Son our Lord Jesus Christ, bless this oblation of thy servants, and receive it at thine altar.
2. I offer thee, O heavenly Father, together with this sacrifice, my whole self, all that I am, or have, or shall do.
3. In an humble spirit and with a contrite heart may we be received of thee, O Lord : and may this sacrifice be acceptable in thy sight, O Lord our God.
4. Grant that what each has offered to thy Majesty may avail for the salvation of all.
5. My God, bestow thy blessing and mercy upon all for whom in charity, gratitude, or friendship I am bound to pray.

AT THE PRAYER FOR THE CHURCH

The offering of the gifts leads quite naturally to detailed intercession for all for whom Christ died, and for whom the gifts are offered.

1. Lord, implant in our hearts so great a love, that we may love one another as thou hast loved us.

2. Grant that we may bear one another's burdens, and so fulfil the law of Christ.
3. My God, I grieve that hitherto I have not done that service to my neighbour, which by thy grace I might have done.
4. Dear Lord, grant to all for whom I offer this sacrifice peace and salvation and every grace needful for them.
5. Grant to thy Church that unity and peace mystically shown forth by the gifts which we offer.
6. My God, unite all minds in truth, and all hearts in charity.
7. Give to all who bear rule in thy Church the gift of thy love, that they may rightly fulfil their office.
8. Give to our King, and to all that are in authority under him, wisdom to maintain justice and to follow after peace.
9. Convert all poor sinners ; recall all wanderers into the unity of the Church ; and bring all unbelievers to the light of the Gospel.
10. Be present to all who are in any necessity or tribulation, and succour them according to their need.
11. Heart of Jesus, once in agony, have pity on the dying.
12. Give rest to thy servants departed, and grant to them a place of refreshment, light, and peace.

AT THE CONFESSION, ETC.

1. Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.
2. I am not worthy of the name of son, but thou

art my Father. Be thou ever a Father to me, that I may be thy child.

3. To thee, O Father, do I make known my grievous faults, which, indeed, I cannot hide from thee.
4. I grieve that I have sinned, O God, and I would ever grieve for having offended thee.
5. O most loving Father, receive me, thy returning child ; restore to me the robe and the ring, and receive me to thine embrace.
6. I have sinned, O Lord, have pity on me.
7. Jesus crucified, have pity on me.

AT THE PREFACE

Mindful that our Lord at the Last Supper gave thanks to God his almighty Father, the Church before proceeding to the Consecration of the Eucharist bids us give thanks to him in union with the whole Company of heaven.

1. Father of Jesus, I give praise and thanks to thee, for creating us, for bestowing upon us grace at our creation, and for so making us able to enjoy eternal happiness with thee in heaven.
2. Praise and thanks be to thee, for sending thine only Son to take our nature upon him, and to be born for us of a pure Virgin.
3. Praise and thanks be to thee, for delivering us from the power of the devil, and restoring to us our inheritance, through the death of thy beloved Son upon the cross.
4. Praise and thanks be to thee, that our Redeemer, when about to depart out of the world to thee, did institute the Sacrament of his Body and Blood, to be our sacrifice and food.

5. Father of Jesus, I unite my praise and thanksgivings with those of all the hosts of heaven.
6. The angels praise thy Majesty, dominions adore, the powers tremble, and the heavens and heavenly virtues, together with the blessed Seraphim, sing in exultation, with whom bid that our voices be joined in humble praise.
7. O ye angels, pure spirits and ministers of God, receive into your thuribles the incense of my praise, and offer it in the sight of the Most High.

AT THE ELEVATION

When the priest lifts the Sacred Gifts for the worship of the faithful, and to show that, by the separate consecration of the bread and wine, the sacrificial death of Christ has been mystically set forth ; look up, make the sign of the cross, then bow down and adore, saying with St Thomas the Apostle: My Lord and my God.

AFTER THE CONSECRATION

Our Gifts have now become the Body and Blood of Christ, sacramentally separate as if in death (though " Christ, being raised from the dead, dieth no more "). Calvary is made present upon the altar, that the Body of Christ may offer with its Divine Head the Sacrifice of our Redemption.

1. Behold, O heavenly Father, mindful of the death of thy dear Son, I offer thee that Victim which of old he offered thee upon the cross.
2. See his virginal Flesh, torn with scourges, crowned with thorns, nailed to the cross, and pierced by a soldier's spear.

3. See that Precious Blood of Jesus, our Elder Brother, which cries to thee from the five open mouths of his Sacred Wounds.
4. Behold, O God our defender, and look upon the Face of thine Anointed, who gave himself a ransom for all.
5. Eternal Father, I offer thee the Wounds of our Saviour Jesus Christ, to heal those of our souls.
6. By the most Precious Blood of Jesus Christ, glorify his most holy Name, according to the intentions and desires of his Sacred Heart.
7. By him, and with him, and in him, be unto thee, O God the Father almighty, in the unity of the Holy Ghost, all honour and glory, throughout all ages, world without end.

BEFORE HOLY COMMUNION

Holy Communion is the completion of the sacrifice : by it we are united more closely to the Divine Victim whom we have offered, and are strengthened to live in the spirit of our sacrifice. If you are not receiving Holy Communion, these acts which follow may still be used, with reference to your next reception of the Blessed Sacrament.

1. I will receive the Bread of heaven, and will call upon the name of the Lord.
2. Divine Victim, come, take possession of our souls ; make us a living sacrifice, holy and well-pleasing unto thee.
3. Take away from us our spirit of self-love, and give us thy spirit of self-sacrifice.
4. Pour the spirit of thy love into our hearts, that we who partake of one Bread may be indeed one Body.

5. True Vine, whose Blood is the life of our souls, may it be no longer we that live, but thou that livest in us.
6. Hail, Saviour of the world, Word of the Father, Sacred Victim, Living Flesh, very God and very Man.
7. Lord, I am not worthy that thou shouldest come under my roof ; but speak the word only, and my soul shall be healed.

If you are not receiving make an act of Spiritual Communion. You may say :—Come to me, Lord Jesus ; I desire thee ; I embrace thee ; may we ever remain united.

AFTER HOLY COMMUNION

Give thanks for this great gift of Jesus himself, with all that he is or has : and ask him for those graces of which you stand in need. These acts, if need be, may be referred to your last Holy Communion.

1. My Beloved is mine, and I am his.
2. My God and my All.
3. Thanks be to God for his unspeakable Gift.
4. Praise the Lord, O my soul, and all that is within me praise his holy name : for he that is mighty hath done to me great things.
5. May we, who have received the Bread of Angels, live like them in ceaseless thanksgiving.
6. O Life of my soul, O King of my heart, live and reign in me wholly.
7. Wounded Feet of Jesus, sign my feet, that I may follow in thy steps.
8. Wounded Hands of Jesus, sign my hands, that I may exercise them in good works.
9. Wounded Heart of Jesus, sign my heart, that I

may ever pour forth to thee most fervent acts of love.

10. Thorn-crowned Head of Jesus, consecrate my mind, that every thought may glorify his holy name.
11. Roseate Blood of Jesus, set thy seal upon my face, that I may admit no lover but him.
12. Pardon, Lord, all my short-comings at this Sacrifice and Feast ; and thyself supply what is lacking in my love and zeal.

In omnibus glorificetur Deus